



# THE FLAMING SWORD

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RELIGION

SOCIOLOGY



# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## Exposure of the Corruptions of Christendom.

The Attitude of President Roosevelt Toward Evils in Politics, Business, and Society; Attack Should be Made on the Competitive System; the Signs of the Times.

KORESH.

IN A RECENT REPORT of President Roosevelt's speech, as orator of the day at the Masonic ceremonies at the laying of the corner-stone of the new office building of the house of Representatives in Washington, he is reported as saying that "There are in the body politic, economic and social, many and grave evils; and there is urgent necessity for the sternest war upon them. There should be relentless exposure of, and attack upon every evil man, whether politician or business man, every evil practice, whether in politics, in business, or in social life. I hail as a benefactor every writer or speaker, every man who, on the platform, or in book, magazine, or newspaper, with merciless severity makes such attack, provided always that he in his turn remembers that the attack is of use only if it is absolutely truthful."

It is not so much the man that should be assailed; not the politician, nor the business man, nor the evil acts of these, but rather the foundations upon which it is possible to build the superstructures of social, political, and business corruption. Of course, every thinking man knows that national politics and business are conducted upon the principle of benefit to the legislators, and the destruction of that power which, in the hands of the common people, is a menace to the good society of the so called better class. When I say legislators, I mean the power which controls legislation for its own interests, regardless of the will of the people. The Senate of the United States is composed of a lot of conscienceless rascals, who are made such by the system upon which all of the business of the world is conducted. Either our Senators themselves are interested

in the bills which they institute and pass, or they are bought up by others under whose control they operate. I can recall, in all the years of my observation of our national legislation, but two enactments which have directly borne upon the interests of the poor, or those in moderate circumstances, and which seemed to have their origin in a purpose to benefit the masses; one of these is the Homestead Act, the other, the reduction of the letter stamp to its present minimum.

Every man who does business upon the present business system, does so in direct violation of the principles of that divine economy toward which the better influences of the world are tending. Every boy who, more shrewd than his playmate, trades a poor pocket knife for a good one, thus cheating his confiding chum and making a "good bargain" for a poor one, which his unsuspecting playmate in his confidence has done, is in the same class with Rockefeller, or that class of scoundrels of whom he is a representative.

Why attack men in any of the activities of modern life, who are successful in making a good use of the system which the church and the state, and individuals in church and state, encourage and endorse? Why set up a standard and then condemn men for working every scheme for the achievement of that goal? The competitive system is necessarily competitive; and the most successful competitor in the field is the best man. I know of no successful way of combating evil but according to the injunction, "Lay the axe at the root of the tree." There are two methods now operative in the world; the one is the revival of the communistic system instituted by the Lord himself; the other is the compet-



itive, instituted in hell and belonging to paganism, but now incorporated in the principles of the modern church, adopted by the church through its declension, and characterizing the church according to the predictions made of it in its early history.

Christianity is essentially and practically communistic. As many as received the "Holy Ghost" in the beginning of the Christian era, went and sold their possessions and brought the price of the things they sold and laid it at the Apostles' feet; and they had all things in common. The Spirit was of this character; and those in whom it operated had to carry out the principle of love to the neighbor through the method of communistic relationship, for there was no other possible way of fulfilling the command, "Love thy neighbor as thyself," and demonstrating that love in practical application. The governments and the churches of the world are in violation of the spirit and letter of the Word of God.

To lay stress upon the actions of men who are carrying out the principles of the competitive system, is like the thief who cries "stop thief!" to divert attention so that he, the real thief, be not discovered. The competitive system is the product of the rottenness of hell; and the principle should be assailed with all of the vigor inherent in the revolutionary force of the eternal God. Reformation in the sense in which the term is ordinarily employed, is not what the world wants. There must be a revolution in the soul, and a return to the principles enunciated in the beginning of the era by the Lord, and his Apostles, educated in the doctrines of love which the Lord enunciated and exemplified in his life, and in the operation of the Spirit proceeding from him in his theocrasis.

There is not one Christian principle involved in the commercial and industrial systems of the world, as they are understood and practiced today. So long as the human soul possesses all of the instincts of the brute,—and it is brutal, and will be until the heart of stone is removed, and the heart of the divine flesh is substituted,—there will be no change for the better, whether one brute attacks another or not. It is a fact that reformers are springing up all over the country and the world. When the President started in with independence enough to set for the world a new example, ever since he successfully combated the political grafters, and the world has come to recognize the possibility of meeting success even in opposition to the tricksters and wire pullers, reform has become the order of the day; and many think that all they have to do to achieve the same amount of glory, is to set up the cry of reform. That kind of reformation does not reform.

The difficulty against which the world contends, is even deeper than can be reached through the application of what the world might imagine were the true

principles of communism. That spirit of communism which actuated the church of the Christ in the beginning of the era, was the Spirit of the Lord God. It was God operating in and actuating the Christian world, until the declension of the church eliminated from its authority every vestige of what, in the early days of the Christian system, was the force of divine love. The genuine communism can only return with the baptism of the world by an outpouring as authoritative as that which changed the heart of man in the beginning of the dispensation. Such a baptism will come with the successful demonstration of the power of the true Elijah, who will as certainly demonstrate his authority as that there is a God to declare his purposes to the world. That there are false christs and false prophets does not militate against the fact that the true one shall and will perform his work. The church and world are making a great mistake, in that they do not investigate the law and testimony regarding God's processes of coming into the world and reestablishing his authority.

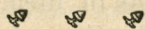
Roosevelt is waging a hard battle against the monopolistic Senatorial combine; and in this fight he has the masses of the people with him. This last fact may have sufficient force to render his contention triumphant, but without the moral force of a political popularity, the magnates in and behind the Senate would force him to retreat. But whatsoever may be the outcome, the results are only superficial; the purposes of the money power remain the same, and the war will continue to wage until the final crisis, which will be manifest in the secular domain, in the great conflict of capital, so called, and labor. It will be the money power against the industrial masses of the world.

It ought not to require the prescient eye of a prophet to discern the signs of the times. There will come a time when the industrial camel of the world will have had placed upon his back the last straw; there will come a time when the laboring masses will rebel, as did the children of Israel in their bondage in Egypt. It will be when the man arises who will dare to lead the people from under the yoke placed upon them by the merciless money oligarchy. God pity the oppressor when the last act in the tragedy of human oppression reaches its climax.

When men upon the platform, writers of books, and publishers of magazines and newspapers throughout the world, are baptized with the Spirit of the Almighty, and thus are awakened to the truth that a revolution in the heart and soul is essential to the performance of righteousness in life, then the bad men—the bad politicians, the coal barons, the railroad magnate robbers, and grafters generally—will cease to exist; for God will then reign in the humanity which he is raising up for his habitation. Until God dwells in man, and man becomes the tabernacle of God, the conditions will con-



time to wax worse and worse: This is in the very nature of all things, in the signs of the times, and in the prophetic declarations of the Book.



## SERVICE OF THE KORESHAN ECCLESIA.

Form of Religious Ceremonies at the Koreshan Headquarters, Estero, Florida, Held at Hall of Arts, April 15, 1906.

### The Program.

1. Precessional to Hall of Arts.—2. Voluntary, by the Koreshan Orchestra.—3. Invocation by the Pre-Eminent and Response by the Congregation.—4. Music by the Orchestra.—5. Vocal Selection, "Consider the Lilies," by Sister Catherine McCready.—6. Incense; Annunciation to the Children of the Unity, by Sister Imogene Bubbett.—7. Oration, by Sister Isadora VanDuzee.—8. Oration, by Bro. Chas. Barrett.—9. Oration, by Sister Vesta Newcomb.—10. Oration, by Bro. Lou. Staton.—11. The Allocution, by VICTORIA GRATIA, Pre-Eminent.—12. Song, "Comfort Ye My People," by H. Carleton Case.—13. Sermon, by KORESH, Prime Counselor.—14. Vocal Trio, "Lift Thine Eyes," by Sisters Annie Ray Andrews, Catherine McCready, and Eva Morrow.—15. Recessional.

### The Invocation.

**O** LORD GOD, the Creator and Redeemer of men, Bride and Bridegroom of our deepest affections, Image and Likeness of God, aid us in our adorations, direct us in our conceptions, illumine us with thy light, and fortify us with thy strength! As we enter upon the initiatory functions of the orders of our Unity of this organic life, may we not only possess the essential principles of the discrimination and application of the uses of our body, but may we be impressed with the sanctity of our relation to the vows and obligations which we assume in our affiliation with the aspirants to the divine uses of the kingdom of righteousness, toward which our devotions incline us.

Thou art our God; thou art our Father and our Mother, in one indissoluble unity, assuring us of our own inheritance in thee as our progenitor, in which we also have a lively hope in thee, founded upon the promise that thou wouldst make of us the Sons of God. We invoke thy inherence and tangible presence with the sons of men, that they may constitute the living temple of thine own glory, wherein thou mayest dwell forever.

Thou hast taught us to call thee our Father; then are we not thy offspring, though we be yet within the matrix of that gestation which is but the assurance of the new birth into the Sonship of the eternal God? Hasten that kingdom for which we have been taught to pray; the kingdom to be established with men in the earth, the supreme orders of which are the Arch-natural beings who comprise the order of Melchizedek, and whose High Priest was none other than the only-begotten Son of God. Hasten the hour of the great deliverance, of the new birth, of the ascent of our footsteps toward the holy Mount of God, where standeth the Lamb of God with his sanctified flock, having his Father's name written in their foreheads, resounding the glad acclaim of Sonship through obedience to all the laws of immortality.

Inscribe, O God, thy law within the heart, that upon the tablets of the soul there may conspicuously appear the indices of our origin in thee! May thy blessing attend every effort put forth in thy Name, for thy glory to be revealed in men, whether those efforts be secular, or more especially spiritual. Give to our efforts and attainments the characteristics of a religious force, both in the secular and spiritual domains of the uses which we perform to God and the neighbor. Purify us as thou art pure; make us holy as thou art holy; sanctify us in all of our relations to men and to thee, our God! Make of us the instrumentality for the reestablishment of thy kingdom of righteousness, to be ordained throughout the world!

From the present chaos in the old heavens and the old earth, restore us to the cosmic refinement of the peaceful relations of men through the transformation of the soul, making of the soul of the unregenerate, the metamorphosed form and function of the perfect men. Make us fit for thy indwelling, that we may be so far above the law as to become one in conjunctive unity with God, sustaining the covenant relationship in thee. Let the old things of the old church and the old state be made to pass away, as thou hast promised and foretold; and hasten the world to the final transformation in which all things become new, that there be a new church and new state, wherein dwelleth righteousness. Guide us this day, and be with us to regulate our lives during the week, and bring us nearer the perfection of the kingdom, when the wheel of time shall bring us to the renewal of our glorification, in the celebration of thy new Name.

Response by the Congregation.

We implore thee, Lord God Almighty, for thy presence! Cleanse us for thy habitation! Make us heirs to thine inheritance, and joint heirs with the Immaculate, thy Son, O God! This done, in Thee shall we rejoice forever. Amen!



### The Incense.

**T**HE GREAT final acknowledgment of the human heart is the confession of the humanity of God. Such confession is represented by sweet smelling odors, which in the bloom of field and forest foreshadow the fruitions to follow. What the fragrance of the bloom is to the fruit, so incense is to the manifestations of the Sons of God; for incense is the confession of the divine Human, which confession must precede the culmination of the Tree of Life in the manifestation of the Sons of Deity. In the innocence of childhood may we perceive the semblance of that immortal Sonship which marks the beginning of the wisdom found in the fear of God.



### The Four Orations.

I.

**T**HE HELLS OF MORTALITY sway the world; and all that the world considered virtuous is tainted with the foul and vitiated air of corruption and



sensuality. The corruptibility of the flesh, with its concomitants, marks the career of those progressions which are denominated the advancements of civilization. Darkness hovers over the deep, and the inclinations of the human race are continually evil. The temple of the Holy One has been cast to earth; the unsanctified tread upon the place of its former glory, and it has become the habitation of demons, and for truth and its concomitant life there have been substituted the love of money, and that covetousness which has perverted all relations of men to one another, which were once the mainsprings of happiness to what now are the pangs of hell and remorse.

The joys of the immortal state have been forgotten. The glories which belong to Arch-natural being have been dissipated with the malarial pollutions which the world has mistaken for the pure zephyrs of divine inspiration, and therefore hell has been populated by deception through the influences of a darkened and prostitute religion. The world still gropes its way in the uncertain and devious avenues of despair; and while it is crying peace! peace! the implements of destruction are reinforcing the contending armies of industrial and commercial enterprise, and instead of peace, for which the nations hope, the war clouds are more ominous, and their signs more unpromising and portentous.

Before the rebuilding of the Temple, there must be swept away the debris of the recidivating age. The besom of destruction is now in the hand of the final dissipator of the fading glories of the past, and there come the builders of the new kingdom and its effulgent Temple.

## II.

**T**HE CHURCH MILITANT has made a record, written from the past with the pen of distorted enthusiasm, in the blood of martyrs and the animus of a darkened religious zeal. Upon the trail of a delusive civilization there marches the oncoming phalanx of the revolutionary forces of the new regime, and we behold the signs of a new dawn, the day foretold by the bards and prophets of the ancient glory, the day in which the Sons of God shall arise to transform the desolate to the fruitions of the abundant harvest of the righteous kingdom. Our hearts gladden as the signs of the times indicate the effulgence of the new morning, and the culmination of the dispensation in that universal peace and good will to men, heralded by the angelic host which accompanied the birth of the Son of God.

Arise! ye who worship God. Shake off the dust of the polluted age, and bow the knee in recognition of the majesty of his Name! For it has been declared that every knee shall be made to bow, and every tongue be made to confess to the authority of the First Begotten, the Immaculate, who, heir to the throne of God, makes of men joint heirs with him, Jesus, the Christ of God.

Why should there not arise from among men one holy enough to be counted the honorable and chosen king? One begotten of God, and generated from among men to become heir and sit upon the throne of

his Majesty on high? Such a rational conception is in conformity to the recorded facts of ecclesiastical history. The Son of God did come into the world through generation from the sons of men, to be the Son of man and the Son of God; the Son of man, because the perfection of the first begotten of the human race, whence he sprang as the offspring of humanity; the Son of God, because the Highest impregnated the humanity from the inmost germ of God's creative power. The Christ came not in violation of any law or in opposition to it, but according to the law and to fulfil its purposes.

## III.

**B**EHOLD, HOW GREAT that law by which the Eternal rejuvenates his life! How wonderful that the great God becomes the Arch-natural Man, and that from the planting of this, the firstfruits of the Tree of Life, there may spring into being the Sons of God, the Arch-natural men in the likeness of their Creator! Can the gratitude of the human soul arise more than commensurate with such a promise and such a hope—the hope that in obedience to the laws of God we shall become the Sons of God? The promises are sure; such will become the heirs of God and joint heirs with the Lord Jesus, the Christ of God, who, in aspiration and obedience, are made worthy to inherit the covenant relation to his Majesty on high.

We seek, in the progress of our development, the city of our God, the New Jerusalem, coming down out of heaven from our God, having God's glory. God has declared that he will not give his glory to another; therefore, this city is the manifest presence of God, when in her descent she is present in the Man of God. We seek to enter the Temple, the place of God's habitation, whose builder is CYRUS; for of him it is predicted, He shall build my city, and lay the foundations of the Temple.

Let God be praised for the hope of Sonship about to be consummated in the fruitions of the Tree of Life. Let glad anthems peal forth the song of our praise to the throne of our God, the Ancient of Days; and in our rejoicings, all honor bestow upon him whom the light has brought us to know, to know as the Son, to know as the Father, Creator in one.

Peal the glad anthems! Give forth the glad song! Our praises resound, our rejoicings prolong, for revealed in us now is the light of the world, and by its great splendor is fallacy hurled, hurled to the deep, whence it had its dark birth, plunged to destruction beneath the new Earth.

## IV.

**A**S THE FIRSTFRUITS of the immortal life matured in the Arch-natural Manhood, who was the Son of God manifest in the flesh, so his offspring—the Arch-natural men—will, like him, mature as visible and tangible men in the flesh. As the Lord was from above, and the children of men are from beneath, and in this distinction is manifest the sons of men and the Sons of God, it will be observed that when the fruition



consummates, and the fruit of the Tree of Life bears its offspring, they must constitute the flesh of the immortal Gods.

As brethren and fellow members of the household of unity, walking together in that pathway which leads to the city and temple of our God, let us dwell in unity and walk circumspectly, that our own eyes may be favored with visions of peace, and our hearts made to rejoice in the fruitions of life.

In the science of immortality now being disclosed to the world, we behold the waters of the pure river of the water of life, proceeding from the throne of God and of the Lamb. In it are the leaves of the tree for the healing of the nations. We will not forget that what are called processes of healing now so commonly in vogue, are but blundering attempts to counterfeit the power which the Lord exercised when, in the beginning of the Christian era, he healed the sick. The processes of healing which are to distinguish the genuine from the spurious, are those which will transform the corruptible to the incorruptible, and the mortal to immortality. Any effort at restoration which stops short of the attainment of immortal life in the body is of the spurious kind, and is of the devil.

When the Restorer manifests his power, it will be in the aggregation of the tares to be burned, and through their destruction, the resurrection of the immortal from the mortal life. The Restorer's function is not accomplished until the resurrection culminates in the fruition of the Sons of God.

Would you be healed, learn the law of immortal life, and in its application become immortal like the Son of God. Depart from the old life! put off its corruptions! and, partaking of the flesh and blood of the Christ, be transformed to his image and his likeness! Thus the restoration becomes complete, and the image and likeness of God is manifest.

## *The Pre-Eminent's Allocution.*

THIS, THE FIRST SUNDAY after our Lunar Festival, is the day set apart and devoted to the consideration of those virtues which should mark the character of the aspirant for the higher life, and distinguish him from the indifferent plodder in the fields of universal activity; a day in which there should be taken progressive steps toward the obligations and vows which belong to the Initiates of the Order of the Golden Bowl, and which are stimulative to the acquisition of its honors.

We are taking upon us the responsibilities of a new purpose, on the line of a new life. In looking forward to the glorious consummation, we have in view the repletion of a life given to the performance of uses to God and the neighbor. In our purpose to enthrone the Deific presence inherent in our souls, we begin to pursue a career so estranged from the usual life, as to constitute our walk one of a diametrically distinct character from the customary walk of men. We cannot carelessly consider the responsibilities of the purpose of such a

step. We cannot justify ourselves in attempting, indifferently, to apply the principles which theoretically constitute the guide to the higher life. If we have made the confession of the humanity of Deity, and upon the basis of such a confession have designated our purpose to abide the issues of his injunctions and commands, we cannot be indifferent to the conflicting impulses which beset us in our careers of application.

We need not here reiterate the formulas which are involved in the curricula of constructive evolution. If you would progress in the work of achievement and attain the honors of the Order of the Golden Bowl, you will begin the subjugation of your own will to the purposes of the will of him whom you have confessed, in the very assumption of the life of communism upon which you have at least theoretically entered. We have taken one step in the new year, a year in which we expect greater advances, proportionately, than in any previous year of our pilgrimage toward the promised land, the city toward which we direct our steps. This year should be fraught with achievement in those efforts of accomplishment commensurate with the great end in view.

The mortal state is but fleeting and illusory; it is iniquitous from its very inception, and its career is filled with enmity, conflict, and remorse. Devotion to and activities within the sphere of mortal life, predicated upon the basis of conflicting interests, must necessarily ultimate in those final conditions which have been predicted in the enunciations involving the three great woes which were to terminate the era. It requires no great insight into the conditions of the mortal existence, to behold and predict the revolution upon the verge of which the world trembles, in that agitation which constitutes the cone of the great crater ready to be precipitated into the volcanic crucible of Vulcan's wrath.

Remember that we are the product of the Seed which was planted in the beginning of the Christian dispensation, and that we involve whatsoever was included in the inaugurative forces and formulas of the inceptive germ of the Lord's kingdom. Upon us depends the inauguration of the peaceful kingdom, the restoration of which belongs to the leadership of the Anointed Cyrus, who is the Builder of the city of the New Jerusalem, and whose province it is to lay the foundation of the Temple.

The world has been ignorant of the science of righteousness, and without the fruit of the tree of the knowledge of good and evil, no man can know what constitutes either good or evil, in the absolute sense, a sense which must be acquired before we can make that discrimination which enables us to reject the evil, and choose and apply the good. Every one present desires to escape the wrath to come. The prediction of such a wrath is not a mere chimera, but the verity of the eternal Word, and its fulfilment is at hand.

If we would enter into our inheritance of the provisions—emoluments and immunities—of the kingdom of righteousness and peace, we must be willing to walk



in the steps of organic life, the first one being the yielding of the will to the direction of the governor of and guide to our lives. Who among us are sufficiently submissive to the supreme will to suffer its dictation? There can be no more fitting occasion than this hour, for a recognition of the necessity for a progressive movement in the direction of the higher standard. And because of this fact are there not some who will take the initiative step, by an acknowledgment of an inherent desire and purpose to begin that subjugation and obedience which will insure the consummation of the desires of the soul?

We should make this year one of progressive, organic unity. This can only be accomplished through a more perfect devotion to the principles set forth in the science of Universology. Our beautiful science should be so accompanied with devotion to its principles, as to insure their application in such a measure as to fulfil in us the fruition of its purpose. Arise triumphant above the minor things which make for conflict and contention, into that sublimity of character which distinguishes greatness from mediocrity! Let the standard of nobility be the cynosure of every eye, and the attainment of human perfection the goal of every ambition; and may the blessings of the God of peace and plenty be yours to eternally enjoy.

## New Century Studies and Reviews

Lucie Page Borden

### THE COMING OF SUPERMAN.

A Dramatist's View of the Character of Man Above the Ordinary;  
Superman According to the Koreshan Conception.

ONE OF THE noted dramatists of the day, whose name is in everybody's mouth, has tried to depict his idea of a person who should so far transcend the petty follies of the times as to be unshacked by conventionalities. His desire is to represent Superman, but he is not quite clear as to what this exalted personage should be; so he tries to depict some sort of "good-looking philosopher athlete," with a capacity for repartee and a fondness for shocking his friends by his daring speeches.

Superman is a very mundane person after all, only he does not wish to see himself bullied into marrying a young woman who is too much admired already by all her friends, so he holds off until the last act of the play. Then he capitulates gracefully to a few feminine wiles in order to become quite an ordinary mortal. Anne, his mate, is the eternal feminine as a man conceives it—that is in hot pursuit of himself. He is the prey, in the dramatist's view, the hunted prey of woman, whose only view is to capture him for her own benefit and reduce him to the pitiable state of Benedict, the married man. When Anne finds that nothing short of a fainting fit will avail to bag her game, she faints in a garden chair, but discretely opens her eyes to inquire if

she looks nice or something equally to the point, which is to disclose that the faint is but a feint.

Will Anne make him happy? Of course not, She is destined to blast his career, being the kind of woman she is, though quite on a level with the rest of her sisters. In other words, man might be Superman were it not for woman. She has been made the scape-goat for his immediate wishes—that is to say, for his sins. This seems to be the notion of our latter-day dramatist, that Superman should have a woman at his side to look well and receive his homage; for when Anne's hero capitulates, he does let her see that he has been in love with her all the time, only he was not ready to say so, without scolding.

The virtue of Anne consists in preferring him to any one else and letting him see it. It is a bright, breezy little comedy that provokes ripples of laughter from the parquet and the galleries, but is not suited to the prudes because the author is not in favor of abandoning woman when she is in trouble, and he takes pains to say so in no measured tones. So Superman is to be known as the defender of woman. Anne is left the choice of a guardian by her father's will, and she chooses the hero. Because she wants to have him provide for her on account of her respect for his views? Not at all. Simply because she wishes to marry him.

The "eternal feminine," in the eyes of most of the members of the pursued and hunted sex, is in the world simply to look for a husband. This is evidently the notion that prevails in newspaper circles, when such headlines as "Dredging for Husbands" is seen in a reputable sheet. It is just possible that the report of five thousand men from the extreme West, so reduced as to advertise for wives when nobody wants to marry them, may indicate that woman is occasionally the pursued. In any case, a more respectful attitude on the part of the members of the press and the dramatic profession might be seen to advantage. Woman has her foibles, but she is not alone in the desire for a matrimonial partner, as most of the agencies could testify.

Marriage has been ordained by the Almighty; and yet the Scriptures say that there shall come a time when those who have wives shall be as those who have none—a thing which seems to be another of the striking paradoxes of the Bible. Marriage in the heavenly sphere is not the same that it is in the lower; and if Paul meant anything, he meant that before Superman in the true sense, not a kind of philosopher athlete, but a true Prince of the blood royal, a man as transcendently above the ordinary mortal as Jesus was above the men of his day, could be seen in earth, there must be other relations among men. Many who have wives on the mortal plane are to give up thinking of them and to put their faith in the power of Almighty God to produce the fabled being with immortal youth. The marriage of God with men is ordained—not the marriage of God with women only, but with men and women. In other words, Superman is the result of the marriage of male and female essences in the Godhead. The celibate life is of no use without a definite purpose,



and that purpose is defined as the attainment of immortality in the flesh. This is the only way for man to become Superman.

## Another Downfall In America.

THE MOST SENSATIONAL disclosures have been made the past week in regard to the chief overseer of Zion City, known as John Alexander Dowie. Close upon the announcement that he wishes to repudiate his wife and marry a wealthy heiress from Switzerland, comes the news that one of the associate editors of his paper is soon to publish a book exposing his affiliation with the doctrine of polygamy. These painful pieces of news follow immediately upon the sight of "Zion" repudiating Dowie and giving his community, nursed and fostered by him for so many years, into the care of another. In other words, Mr. Dowie seems to have ended his career himself; and the retribution that comes to him for repudiating his own father, is in all the newspapers—that his son has refused to sanction him and repudiates his acts.

These few acts in a career already made famous by the press, are for a sign in this country. They are to show that whereas Mr. Dowie has had great hopes in his people, they have not forsaken him without good cause, because his love for a wealthy heiress is apparent in a letter printed in which he addresses her most appropriately in view of her fortune as, "My little lump of gold." The city of Zion was dependent in a large measure upon its industries; but they were rifled by Dowie for the expenses of his New York City experience, when he made his boasts that he was to convert Wall Street and empty its coffers into Zion treasury.

When he founded the "Christian Catholic" church, he proclaimed equality of black and white in the church, and he did not hesitate to do more than most of the liberal-minded ministers of the North for the colored people. He put them into his choir where they were very conspicuous, and he educated the women into the rights and privileges of deaconesses in his parish. Now that he is bereft of his power, he will see that the colored people whose cause he espoused have found more fault with him than he supposed for not marrying into their ranks, by arranging for a union between his son and an African princess. The black and white blood commingled by Mr. Dowie's connivance was not to his taste, though he may have said so to win friends; but his wife has had many trials in keeping peace in the parish because of the promiscuous intermixture of black and white in the councils of the leader.

The chances of mating with a colored woman were not to the taste either of Mr. Dowie in behalf of his son, nor of the son himself; but the result of his attempt to put away his wife and take in preference a Swiss heiress with her reputed millions, has been a thousand times more to his disadvantage than a family alliance with the colored blood. In the latter case, had it happened at his instigation, the whole country would have called him a great philanthropist ready to stand

by his principles. Now he is the laughing stock of the press.

Why should not Mr. Dowie pose more prominently as the champion of the black race? Because he is not to have the honor of providing for this amalgamation. It has already been promulgated in the Koreshan literature, that the union of races going forward in the United States in illicit ways chiefly, would be put under the sanction of religion in the future; also that it cannot proceed until the white women have less attraction drawing them to the men of their own color than to the black men educated in our universities and rendered more brilliant than the full-blooded whites by their racial admixture.

The Prince of the Zulus, Pixley Ka Isaaka Seme, of Natal, South Africa, a full-blooded Zulu, has just won the George William Curtis medal which carries Columbia's highest honors in oratory. Here is a place where the black man has achieved distinction in the defeat of all competitors and in no mean contest. The prize has been awarded to the best speaker of the great New York University because he deserves it. He forms an instance where the full-blooded negro is crowned over the heads of all his fellows. After his degree from Columbia is obtained, the prince intends to spend some time at Oxford, England, and then return to work for his people in Africa.

When Mr. Dowie began to speak in the Chicago auditorium, on a certain occasion he was heard to denounce the Rev. Dr. Lorimer for founding his "lily white" platform. Mr. Dowie knew that this would give him popularity with the majority of the colored people present in the audience. He was astute in some things, but not even John Alexander Dowie can compete with the declared purposes of God in putting forward the black race under different auspices.

The downfall of this leader is much enjoyed by the press at large, in return for his favors heaped upon it gratuitously in the New York expedition and elsewhere, when he called the reporters by almost every opprobrious epithet. At the present juncture of his fortunes he has less to hope for from the people of the United States than is usually granted in generosity to a man who is down. He has claimed to be the institutor of a new faith, but his people have renounced that faith even before his death, which seems imminent from his recent paralytic seizure.

The surprise of the country is that Dowie should have lost his foresight in attempting to make money his object in so open a manner. The Messianic function openly espoused by Mr. Dowie has put him under the hot fire of criticism, but he has given the critics cause to feel that his pretensions are of short duration. Another impostor exposed does not make it evident that there is no true claimant to the office. Rather it shows that the counterfeit is sure to be detected, while the true bill passes current at last.

"Wisdom is justified of her children." The wise Man is God, and he is justified by his Sons.





## In The Editorial Perspective.

THE EDITOR.



THE FATE OF FALSE PROPHETS and reformers is in utter and inevitable failure to substantiate their claims to divine office and function; in utter and ultimate defeat they must go down; they must be relegated to that oblivion whence they come for a brief notoriety. Pretenders are numerous, and their voices constitute a discord in keeping with the chaos of the times. The presence of numerous false prophets of the modern world markedly fulfils the predictions of the true Christian prophets in the beginning of the dispensation. The false claimants to Messianic and prophetic offices were to come, "deceiving and being deceived." They were to appear contemporaneously with the true Prophet and Messianic manifestation; they were to be counterfeits of the genuine. The law of antithesis or opposites brings opposing forces in conflict. Truth and fallacy are brought to scenes of battle in the great crisis of the ages. There could be no war between capital and labor were not both sides organized and ready for conflict at the same time. The battle of Gog and Magog is to be waged on the plane of industry and secular commerce. Analogously, the battle of Armageddon is warfare in another domain. It is the conflict of truth and fallacy, the conflict of the prophets—the true and the false. The contest of Elijah the prophet with the prophets of Baal and of the grove, is but a suggestion of the impending conflict of the representatives of truth and fallacy. The downfall of Dr. Dowie, who claims to be Elijah the prophet reincarnated, furnishes one of the most striking instances of modern times, of the failure of false prophets. His power and ability as a leader are unquestionable; the influence he has exerted over thousands of minds and lives is proof of this. His apparent success was phenomenal. He bitterly denounced the corruptions of the age, and thousands flocked to his standard, assuming that he was a divine representative of righteousness. He founded the Christian Catholic church, and instituted imposing ceremonies, restoring in part the ritual of the Hebrew priesthood. He founded Zion City, which was designed to express the principles of his church—he founded a city from which evils of various kinds were to be excluded. The city grew rapidly from its inception, until within one year from the time of the construction of the first building, it contained thousands of inhabitants, who pursued many worthy industries. The fame of the city spread, and its founder became more and more noted and notorious. Power over his church, power over one city, was not enough for Dr. Dowie; he aspired to concern himself with the affairs of nations. His claims were loud and high; he possesses a personality which, when robed in the vestments of the priesthood beneath his white and flowing beard, is marked and imposing. He made use of every possible avenue of the creation of marked and strong impressions; and thousands hailed him as Elijah the Restorer. In the midst of his enjoyment of all his glittering creations and prospects, he was stricken down by an unseen hand, and as a paralytic he sought the restoring power of the atmosphere of the Caribbees. Closely

following upon his stroke of paralysis, came developments under a new administration at Zion City, which have shorn him of his power completely. What the result of the threatening conflict between Dr. Dowie and his following, which have utterly repudiated him and his claims, remains to be seen. But if reports are true, Dr. Dowie is a veritable modern Cagliostro outdazzling the former impostor. He preached holiness to others, while possessing none himself. The fount of health was open to others, but for him the stream has finally ceased to flow. And now it is said that as a mere shadow of his former self, he nears the termination of his career in the natural world. That is an unenviable apotheosis, surely, for the noted claimant to the prophetship and mission of Elijah the Restorer! His fate is analogous to that of others who, without warrant or credential, deceive and delude a following into acceptance of them as prophet or Messiah. There will be but one successful claimant to Messianic power of Elijah the Restorer; and the termination of his career in the natural world will constitute a demonstration of his power over the elements of fallacy and death. The world awaits the hour of triumph!

THE BELIEF that the world is only about six thousand years old, prevailed very generally throughout Christendom fifty years ago. The conception has been entirely overthrown by the discovery of many evidences that the world is even millions of years old. Koreshanity teaches that the universe is eternal, and that the earth never had a beginning in time. Since the days of Darwin, the idea of progressive evolution has supplanted that of "direct creation." Man is supposed to have ascended in the scale of being, from the animal kingdom; and that likewise, civilization has developed from savagery, so that the further back in time we may go in history, the more barbaric are the conditions of the human race. Koreshanity teaches that the world is subject to progression and retrogression; that civilizations rise and decline; and that ages ago, the most perfect civilization imaginable prevailed, whence sprang all the fragmentary forms of knowledge, of government, and of civilization known to the world today. Koreshanity reveals the laws and principles of human progress, of evolution and involution, of day and darkness in the world of man. Correspondential analogy furnishes the basis and process of satisfactory reasoning in the line of absolutely true conclusions as to the origin and destiny of man. Its every conclusion is subject to corroboration by the facts of discovery in the field of research. Expeditions of research in the Orient have brought to light numerous evidences of the fact that thousands of years ago, instead of the human race being in a savage state, there prevailed civilizations in stages of marked progress and advancement. For many years the site of ancient Babylon has been explored by archeologists. Recently, the first Babylonian temple library has been discovered, consisting of 18,000 volumes, and it is expected that many more will be unearthed. This library,



all the evidences seem to indicate, is at least seven thousand years old, containing the literary works of men at least five thousand years before the Christian era. It is said that the works discovered bear testimony to the fact that for long ages before the Christian era, the human race was not only existing, but had developed a high state of civilization; and that even many of the so called modern conveniences and inventions were in use. The days of civilization come and go as do the days of the natural world, as the seasons of the cosmos. Koreshan Universology unravels the tangled skein, and solves the problems of progress.

PROFESSOR LARKIN, the wordy Western astronomer, has drawn interesting pen pictures of electricity as it appears to the eye of his unilluminated imagination. According to him, electricity is not a continuous fluid, but composed of infinitely small corpuscles called electrons. He thinks they are far more wonderful and powerful than atoms, for he calls them centers of force; and moreover, electricity is conceived by him to constitute the basis of the universe, even of life itself. "Free, uncombined corpuscles, those that are not locked, and hence are free to move, constitute the life of the universe. But corpuscles are electricity, pure and simple. Day by day, testimony comes in from many sources, saying in ever increasing loudness of tone, that the base of the entire universe is electricity. And likewise life and thought. The fact that this doctrine meets with little or no opposition from the great scientists of the world, argues strongly in its favor." A theory that meets with no opposition today is sure to be wrong; but the fact that a theory may be opposed is no guarantee that it is true. The Copernican system of astronomy was strenuously opposed by the Ptolemaic astronomers and philosophers. The electrical theory of matter is but an endeavor on the part of the subtle elements of the modern mind, to evade the truth concerning the constitution of matter and the relation of matter to spirit or energy. The modern mind is loath to give up the idea that matter is indestructible. The indestructible atom has been overthrown, but refuge is sought in something smaller than the atom, which is conceived as the probable ultimate state of matter—the corpuscles of electricity. Professor Larkin imputes to electrical corpuscles an almost inconceivable power of repulsion; and yet what the force or energy of repulsion is, he does not state. Is it a fluid, or a mode of motion? The electrical theory of matter but leads to deeper mystery; it solves none of the problems confronting the old school of science. Koreshan Universology is the only universal solvent of problems.

ORTHODOX fire and brimstone are in process of passing utterly. Signs of change in the dogmas of the old church are visible everywhere. Creeds that were supposed to be right a quarter of a century ago, are now being repudiated. The doctrine of eternal torment in a lake of fire of natural elements will soon be taught no more. Calvin, Wesley, and others, who seemed to delight in striking terror to the hearts of the evil doers, are admitted by the more modern elements of the church to have made a great mistake.

Some years ago the Presbyterians undertook to revise their creed; they succeeded in eliminating the statement referring to the damnation of non-elect who die in infancy. Recently effort has been made to strike out the words eternal torment and everlasting punishment from the Presbyterian creed. Destruction as the fate of the wicked, is the substitute suggested by ministers of numerous Presbyterian congregations. The question is to be left to the general assembly; it is likely that much discussion will be engaged in before final decision is made by that august body. The various movements in the direction of creed revision constitute a confession that the church has been inspired by the spirit of fallacy. The church was wrong when it pictured the horrors of the imaginary hell, for the purpose of frightening people into the church. Perhaps the people may soon see that the creeds are wrong in many other particulars. Authority has long since departed from the church; and writers on theological subjects have for centuries been given to mere theorizing from the basis of hypothetical interpretations of scattering texts of Scripture. With its creeds the old church is passing, the dispensation is ending, and the new era with its new church and state is upon us.

THE DIRECTOR of the Illinois Geological Survey, in a recent report of the work of his department and outline of plans for future operations on an extensive scale, notes some facts of interest to students of the Cellular Cosmogony, particularly with reference to accuracy attained in leveling. A common objection urged against the Koreshan Geodetic Survey is that it is impossible to make the precise adjustments of the apparatus employed, necessary to determine the earth's contour. A few years ago we noted the fact of the completion of a leveling expedition in Florida, for the purpose of ascertaining the difference between the level of the Atlantic Ocean and that of the Gulf of Mexico. In leveling a line across the peninsula, an error of less than twelve inches was made. According to the Director of the Illinois Geological Survey, "About 3,500 miles of spirit levels were run last summer, and an equal amount will be run this season. These levels are run with such care that the total error in a line *eighty-four miles* long run last season, was *less than a quarter of an inch*." In view of the above, it should seem even to the casual observer, that an approximation of accuracy in the Koreshan survey of an air line of only a few miles in length, is a reasonable achievement.

AN ORTHODOX clergyman named the Rev. J. Furness, once seriously undertook to describe his mental pictures of hell, or rather of the sufferings of victims in the lake of fire. He marshaled together numerous superlatives of the horrible and the terrible, beyond all ordinary conception. He heard the screams of fear, the groanings of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair, from millions on millions. He saw fire on every side; and from the scenes of suffering there flowed rivers of tears of the countless millions who cry forever because of the smoke, the darkness, and lost opportunities. After reading a number of paragraphs of the clergyman's description of the fiery furnace, one is forced to conclude that there is significance in names.



# The Open Court of Inquiry.

THE EDITOR.

## A "Proof" of the Earth's Motion.

"I enclose a cutting from the *Sunday Magazine*. It may seem ridiculous to pay much attention to it, but I should like to be able to explain the seeming movement when asked. I know very well that the motion of the earth is not the cause of it. Will you please explain?"

The short article sent, gives details concerning an experiment said to prove that the earth rotates diurnally on its axis. The opening sentence is as follows: "It is quite possible to prove that the earth revolves on its axis, by a simple experiment, and without having recourse to mathematics."

A good-sized bowl is to be filled with water, and a portion of its surface covered with lycopodium powder, obtainable at almost any drug store. Then upon the surface of the coating, sprinkle a line of charcoal a few inches in length directly north and south. Lay a ruler across the bowl in line with the charcoal line; and then in a few hours it will be found that the charcoal line on the lycopodium surface has noticeably shifted "from east to west."

It is very good of the scientists to fix up a little bit of practical astronomy for the household; so that if in experimenting with the powder, the people mentally accept the published deductions concerning it—why, the "proof" is "convincing" that the earth really rotates on its axis diurnally. For example, we quote: "The earth, in simply revolving, has carried the water and everything else in the bowl around with it, but the powder on the surface has been *left behind* a little. The line will always be found to have moved from east to west, which is perfectly good proof that everything else has moved the other way."

Now, what a stubborn thing a little lycopodium powder must indeed be, to resist so successfully the great earth's motion! And how rational(?) it indeed must be, when one sees a thing in motion, or perceives that it has *moved*, to conclude that it has *not moved* at all, but that *something else* has moved. In this case, it is supposed that the earth's rotary motion has carried the water as it were out from under the powder—a little.

But why should not the powder move to indicate the earth's *orbital motion* as well? A point on the equator is supposed to move about 1,000 miles per hour from west to east, in the earth's rotary motion. Its orbital motion is supposed to be much more rapid,—not 1,000 miles per hour, but 65,000 miles per hour, 1,000 miles per minute, or 19 miles per second. It would seem, if the motion of the lycopodium powder on the surface of a bowl of water should noticeably respond to the earth's rotary motion, that under such velocity as 19 miles per second, it would so quickly be left behind that it would instantly vanish from the scenes of the experiment!

The lycopodium experiment is analogous to that of the pendulum; also to that of the gyroscope. The change in the plane of the pendulum oscillation, the plane of the gyroscope rotation, or the shift of the line on the lycopodium surface, is supposed to be due to the rotation of the earth. This and similar conclusions were reached when the scientists entertained the idea that all "energies," even light and electricity, are mere modes of motion; and that all the phenomena of the universe may be explained from the basis of mere mechanics.

Koreshanity has come to change all such fallacious conclusions. During recent years the scientists have been compelled, through researches in the field of radio-activity, to radically change their views, especially in the departments of chemistry and physics. Ere long they will learn something of the laws of motion, as well as of the form and function of the universe, but what they learn will be taught them by Koreshan Universology. Instead of supposing that because the tendency of lycopodium powder is toward the west, the earth rotates in the opposite direction, the true scientist notes the generation of forces in the universal dynamo, through solar rotation and induction from east to west. Electromagnetic energies induced through the rotation of the heavens from east to west, influence the pendulum, the gyroscope, and the lycopodium to produce the observed phenomena.

The earth *does* rotate on its axis; but instead of turning over once a day, it completes its rotation once every 24,000 years. A point on the equator moves about fifteen feet a day from west to east. If we were to proceed on the basis of hypothesis, of guesswork, we could as consistently say that the lycopodium experiment is a proof that the hollow globe turns *slowly*, not rapidly as the earth is generally supposed to do, on its axis.

We should have as much right to *guess* at the explanation as the other side. But we do not believe in reaching conclusions from the basis of speculation. We have demonstrated the earth to be a great concavity, a cellular structure, a living organism, with the sun at the center of the cell. It cannot therefore be rotating to cause day and night, nor coursing about the sun 92,000,000 miles away to produce change of seasons.

## The Resurrection of Damnation.

"Will you kindly explain, according to Koreshanity, the resurrection of damnation, mentioned in John v:28, 29: 'Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.'"

The law of opposites is operative in every domain of existence. Every form, function, condition, or state has its opposite. Heaven and hell are eternal opposites; and so are light and darkness, heat and cold, good and evil, joy and sorrow, etc. And so it is predicted that there is to be a resurrection of the unjust, as well as a resurrection of the just; that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

The Messianic manifestation is the great subject of every dispensation of time. With the prophecy of the advent of the Christ, warnings against the deceptions of *antichrist* are given. Truth returning to the world, meets its antagonist in fallacy. The Light shines



...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.  
BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.  
BRISTOL, TENN.—Mr. E. B. Webster, care of Ordway Mfg. Co.  
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.  
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LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.  
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into the darkness, and the darkness comprehends it not. Truth and fallacy, life and death, are perpetuated through specific laws and principles of activity in the median line of divine progress. The wheat and the tares grow in the same field. The Son of man sows the seeds of life, of truth; and the enemy sows the seeds of corruption, of fallacy.

The harvest of each sowing in the same field, must be reaped. Truth and fallacy, life and death, are manifest in personalities. The resurrection is from the field of mortality, Jesus came forth from the mortal world as the resurrection of life. His opposite was a personality, Judas Iscariot, who represented in his day, the resurrection of condemnation. It were better for him had he not come into that embodiment; but he did, and met his fate in the performance of his mission. He became the pole of darkness and treachery. Diabolism centered in him; he was the focus of evil, the resurrection of death.

Specifically, the various forms of antichrist at the end of this dispensation, constitute the resurrection of damnation, the standing forth of fallacy in opposition to the truth. The seeds of fallacy bear fruit in all the counterfeits of truth and life of the present and immediate future, in the old church and out of it. Antichrist assumes deceptive forms and makes attractive claims, and will even work wonders of cures and other miracles. Many of the teachers of fallacy claim already that they have experienced the resurrection unto life; christian scientists and mental scientists presume to believe that they have attained to life in and through the denial of the existence of evil.

Fallacy is resurrected in all false claimants to Messiahship, to the possession of the Christ within, to the "I am," to universal divinity of mortals. All of them will experience that failure to enter into life, that will characterize them as the embodiment of the forces of conspiracy to thwart the efforts of the Messianic manifestation to establish the new kingdom and accomplish the actual resurrection or manifestation of the Sons of God.

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rection—some to truth and life, and some to fallacy and death.

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Suppose an absolutely straight trough a foot deep and five miles in length, were constructed over the earth, so that its middle portion should be at right angles to the perpendicular; and water should be poured into it at one end sufficient to fill it—would the trough be equally full at all points? How high would the trough be from the earth in the middle, from the basis of the concavity of the earth, so as to admit of the ends just touching a level surface?"

If the earth were perfectly flat, the water level would be perfectly straight; and in such case, water poured into a perfectly straight and leveled trough of any length, would present a surface parallel with the bottom and edges. But the earth is not flat, and therefore the surface of water is not flat, and the water level would not conform to the bottom and edges of such a straight trough as above described.

If the earth were convex, and the trough were placed so that its middle portion was level, and water were poured into it, it would fill up in the middle and cover the bottom for about a mile and a half, if only five inches in depth. From the basis of the concavity, the water would run to the ends of the trough, leaving the middle entirely uncovered. The reason it would run to the ends is that they are the nearest the earth, and hence the lowest. Water runs down hill. If the earth were convex, the middle of the trough would be the lowest.

A chord of the earth's concave arc, five miles in length, would be about fifty inches above the earth in the middle, if just touching at the ends. If the trough were placed on a convex surface of a sphere 8,000 miles in diameter, so that the middle portion should just touch the surface, its ends, extending two and a half miles each way from the middle, would be as high as fifty inches. If one end were level and touching the earth, and the trough extended into space as a tangent to the convex arc, the other end would be sixteen feet and eight inches above the earth. From the basis of the concavity, the leveled end would be sixteen feet and eight inches above the earth, while the other end would touch the earth at a small angle.

### List of

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The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

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### Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

**Everybody's Magazine.**—The May *Everybody's* is large and bulky enough to satisfy everybody, and its contents are good enough to satisfy the critical magazine reader. There are a number of very interesting features; first and foremost is Lindsay Denison's "Making Good at Panama." The author sought information at Panama, on the recommendation of President Roosevelt, and is said to have set forth an absolutely truthful statement of the state of things there. The *Condemned-Meat Industry* is a reply by Upton Sinclair, author of "The Jungle," to J. Ogden Armour, who has sought to defend the beef trust against attacks. Hartley Davis writes of the Coal Trust, the Labor Trust, and the People who Pay; while Lawson contributes "The Fool and His Money." These are but a few of the many features of *Everybody's* for May, which must be seen and read to be appreciated. 15 cents per copy.

**The May Cosmopolitan.**—Very striking is the cover of this number—the American Eagle in chains. The idea is "The Treason of the Senate," which is being ably handled by David Graham Phillips. Gorman, the left arm of "the interests" in the Senate, comes in for his share of exposure. Gorman it is claimed, is a tool of the sugar trust. Bailey Millard contributes the opening editorial, "The Message of the Dome" of the Capitol at Washington, and "what might have been." Racial Traits of American Beauty affords an interesting study, while "Frozen Nightmares," by J. Howley, describes and illustrates some very original conceptions in the line of sculpture. Polo Made Plain, Yachtswomen of America, The Vanity of Big Houses, are other interesting contributions. The May *Cosmopolitan* is excellent.

**Health-Culture.**—The March number, just received, opens with a finely illustrated article on "The Japanese Woman in Her Own Home." It gives one a view of Japanese life, which is characterized by simplicity and cleanliness and refinement. The profession of the teacher is discussed by Dr. Latson under the series of Occupations in Relation to Health. Life-Saving Storms is an interesting contribution by Dr. Oswald. Every one should read "Poisonous Patent Medicines," and Dr. Latson's article on the character, prevention, and cure of disease. \$1.00 per year, monthly. The Health-Culture Co., 151 W. 23d street, New York City.

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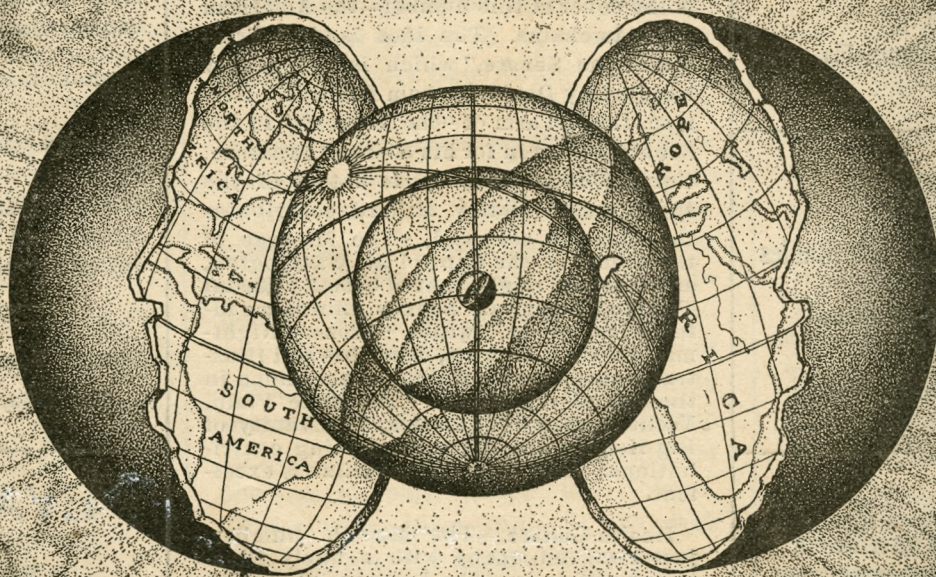
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